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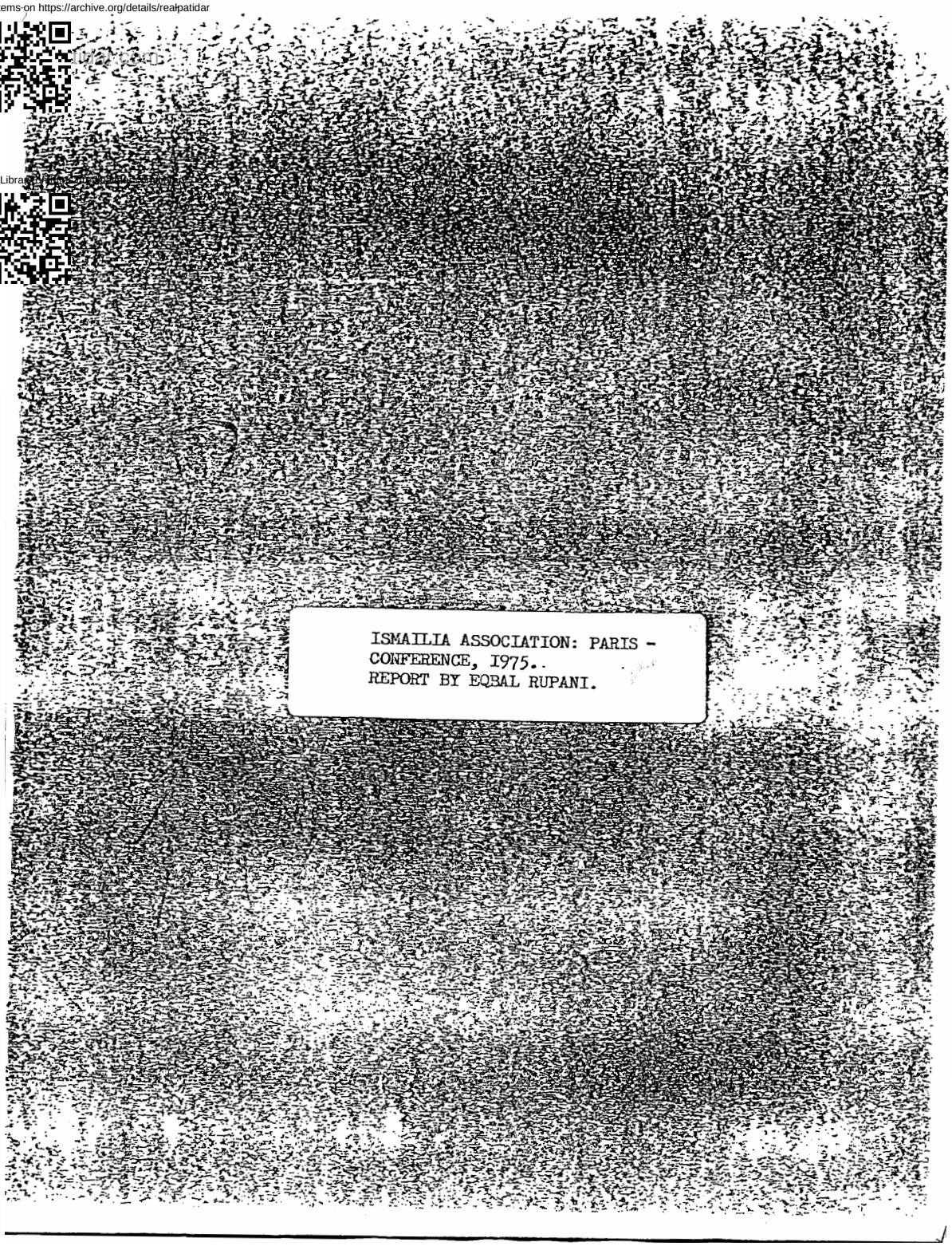

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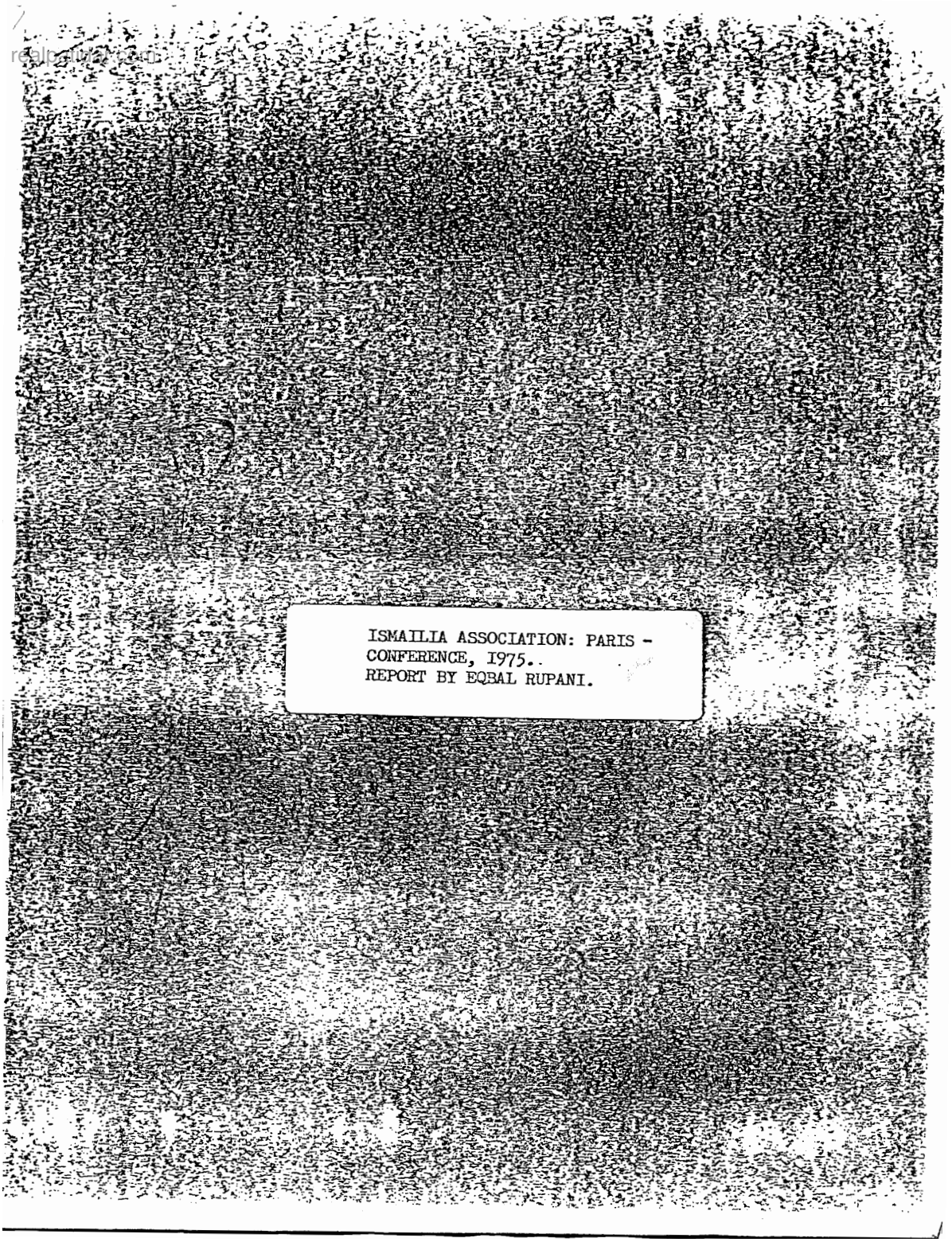

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# REPORT OF THE ISMAILIA ASSOCIATION CONFERENCE PARIS - APRIL, 1975

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# P R E F A C E

This report incorporates the resolutions of the Ismailia Association Conference which took place in Paris between the 1st and 5th April, 1975, both days inclusive. Mowlana Hazar Imam Shah Karim Al-Hussaini chaired the Conference, and all the resolutions contained herein are based on guidance received from, and as finally approved by, Mowlana Hazar Imam.

The Conference was convened, pursuant to Mowlana Hazar Imam's directive, by Count Sir Eboo Pirbhai, President of H.H. The Aga Khan Supreme Council for Europe, Canada and the U.S.A., and of H.H. The Aga Khan Supreme Council for Africa. Prior to it, two preparatory Conferences were also held, both under the Chairmanship of Count Sir Eboo, during which the preliminary work for the Paris Conference was undertaken. The first preparatory Conference took place in Nairobi in February, 1974, and the second in Paris in March, 1975. This report is, therefore, to be read in the context of the report of the 1974 Nairobi Conference.

The list of delegates who attended the 1975 Paris Conference is given overleaf.

EQBAL RUPANI
Co-ordinator
Ismailia Association Central
Co-ordinating Office

NAIROBI: 5th May, 1975


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# ISMAILIA ASSOCIATION CONFERENCE

## PARIS - APRIL, 1975

## LIST OF DELEGATES

CONVENERS:

| | | |
|---|---|---|
| 1. | Count Sir Eboo Pirbhai | President, Aga Khan Supreme Councils for Europe, Canada and the U.S.A., and Africa |
| 2. | Varasiani Gulzar Muller | Hon. General Secretary, Aga Khan Supreme Council for Europe, Canada and the U.S.A. |

CANADA:

| | | |
|---|---|---|
| 3. | Amirali Pirbhai Haji | President, Ismailia Association for Canada |
| 4. | Dr. Azim Nanji | Department of Religion, Dalhousie University, Canada |

FRANCE:

| | | |
|---|---|---|
| 5. | Alijah G. B. Janmohamed | President, Ismailia Association for Europe |


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INDIA:

| | | |
|---|---|---|
| 6. | Rai Jusabali Pradhan | President, Ismailia Association for India |
| 7. | Itmadi Badruddin Morani | President, Aga Khan Federal Council for India |
| 8. | Vazir Amirali Rahemtulla | Chief Estate Agent for India |
| 9. | Jafferali 'Chottu' Lakhani | Research Associate, Ismailia Association for India |

KENYA:

| | | |
|---|---|---|
| 10. | Idris Rupani | Chairman, Ismailia Association for Kenya |
| 11. | Dr. Aziz Esmail | Dept. of Philosophy and Religious Studies, University of Nairobi |
| 12. | Al-Waez Abdulrasul Mawji | Research Associate, Ismailia Association for Kenya |

MIDDLE EAST:

| | | |
|---|---|---|
| 13. | Kamal Khan | Representing Syria & Lebanon |
| 14. | Dr. Rahmtoullah Abdullah | University of Beirut |
| 15. | Mukhi Mohamed Adra | Chief Mukhi, Salamieh Jamat |
| 16. | Al-Waez Sadruddine Al-Mohammad | Missionary, Syrian Jamat |


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PAKISTAN:

| | | |
|---|---|---|
| 17. | Rai Kassim Ali M. Jaffer | President, Ismailia Association for Pakistan |
| 18. | Vazir Captain Amirali Currim | Chief Estate Agent, Pakistan |
| 19. | Rai Ramzanali Merchant | President, Aga Khan Federal Council for Pakistan |
| 20. | Miss Zawahir Noorally | Research Associate, Ismailia Association for Pakistan |

TANZANIA:

| | | |
|---|---|---|
| 21. | Jafferali H. M. Tejpar | Chairman, Ismailia Association for Tanzania |
| 22. | Karim B. Jina | Inspector of Religious Education, Ismailia Association for Tanzania |

U.K.:

| | | |
|---|---|---|
| 23. | Fatehali Damji | President, Ismailia Association for the U.K. |
| 24. | Dr. Akber Ladak | Doing Post-doctorate Research in London |
| 25. | Dr. Sadek Assad | Education Attache, Saudi Arabian Cultural Office, London |

U.S.A.:

| | | |
|---|---|---|
| 26. | Alijah Abdul Raheman Laljee | President, Ismailia Association for the U.S.A. |


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SECRETARIAT:

| | | |
|---|---|---|
| 27. | Rai Eqbal Rupani | Executive Officer, Aga Khan Supreme Council for Europe, Canada, & U.S.A. |
| 28. | Rai Fatehali G. Rashid | Executive Officer, Aga Khan's Executive Council for Africa |
| 29. | Rai Mohamedali R. Janmohamed | Executive Officer, I.P.S. Kenya. |
| 30. | Huzurmukhi Nizar Khalfan | Executive Officer, Aga Khan Supreme Council for Africa |


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## 1. REVIEW OF FUNDAMENTAL CONCEPTS AND BELIEFS

### 1.1 Fundamental Concepts and Beliefs

The pre-Conference meeting in Paris reviewed the recommendations of the Nairobi Conference, which were that the following areas in Islamic and Ismaili religious thought and philosophy should receive special emphasis in all educational and research programmes:

(i) The concept of God
(ii) The concepts of Nabuwah and Imamah
(iii) The concept of Man
(iv) The concept of Religion

It was AGREED that the scope of enquiry under the above areas should also cover the exposition of concepts such as Tanzeel and Qiyamat.

The pre-Conference meeting also discussed a paper tabled by the Ismailia Association for Pakistan, entitled "Fundamental Beliefs of Ismailis".

On the subject of the key areas referred to above, Mowlana Hazar Imam directed that an area dealing with the relationship between Matter and Spirit be added to the four areas already identified. The Conference thereupon RESOLVED that the following should form the basis of the Jamat's approach towards religious education and research programmes:


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(i) The concept of God:

The absolute transcedance of God to be emphasised, and the Ismaili belief in God to be expounded in association with the general stress on the transcedance of God in the Koran, as exemplified particularly in the Surat-u-Ikhlas.

(ii) The concepts of Nabuwah and Imamah:

These concepts to be explained and understood in the general perspective of God's communication to man. The Imam to be explained as the 'mazhar' of God, and the relationship between God and the Imam to be related to varying levels of inspiration and communication from God to man.

(iii) The concept of Man:

The spiritual side of man, which is the mainstay of Islamic and Ismaili conceptions of selfhood, to be emphasised and explained, and the influence of Western ideologies whereby the materialistic conception of man is likely to become increasingly predominant to be taken account of.

(iv) The concept of Religion:

This to be explained in line with the Islamic understanding of religion as a whole way of life. In teaching the history of Islam and Ismailism,


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the student to be introduced not only to the strictly "religious" aspect of the glory of Islam, but also to the total phenomenon which is characterised as the "Islamic civilization".

(v) The relationship between Matter and Spirit:

The relationship between the material and spiritual aspects of human life to be investigated in terms of the historical evolution of this concept in Islam and Ismailism. This is of particular importance in light of the need to avoid the creation of a dichotomy between these two facets of human life. The essentially positive attitude of Islam to the material aspect of life, in balance with the spiritual one, to be highlighted.

The Conference further RESOLVED that, while the above five areas are of prime concern in the Jamat's approach towards religious education and research programmes, they are by no means exclusive and should, in effect, constitute the starting point for research in other areas as well.

Finally, on the subject of the paper entitled "Fundamental Beliefs of Ismailis", it was AGREED that there was no need for such a statement since the Constitutions already carry a statement of basic Ismaili beliefs.

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1.2 Spiritual Aspects of Ismailism

After a review of the recommendations of the Nairobi Conference, and pursuant to Mowlana Hazar Imam's guidance, the following was RESOLVED:

1.2.1 Efforts to be made to make accessible to a larger percentage of the Jamat, in a comprehensible form, literature and theological material relating to the spiritual aspects of Ismailism. This refers to basic texts of the Fatimide and other similar periods, as well as to the more recent interpretative works by scholars such as Dr. Ivanow, Dr. Corbin, etc.

1.2.2 In implementing the above, simultaneous efforts to be made at analysing and simplifying the relevant material, and at equipping members of the Jamat with instruments of learning and tools of comprehension to enable them to understand it.

1.2.3 The analysis and simplification of the material to be undertaken by the proposed Institute of Ismaili Studies. In the meanwhile, the Ismailia Associations to organise lectures on matters such as Symbolism, followed by group discussions, in order to introduce certain facets of the subject to members of the Jamat. Other appropriate methods for this purpose also to be developed.


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1.2.4 The recommendation of the Nairobi Conference on the subject of explaining the inner meaning of religion through discussions in small groups to be deferred for the time being, in view of the lack of manpower of sufficient calibre to conduct such discussions.



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## 2. RELIGIOUS RITES, RITUALS AND CEREMONIES

Following a review of the recommendations of the Nairobi Conference and pursuant to Mowlana Hazar Imam's guidance, it was RESOLVED, in principle, that in view of differing conditions in various areas of the Jamat's residence, it is not desirable to attempt a rigid uniformization of Rites, Rituals and Ceremonies.

Further to the above, the following was also RESOLVED:

2.1 The Rites, Rituals and Ceremonies practised by any given Jamat to take into account that Jamat's socio-cultural sentiments and traditions.

2.2 Periodic consultations between all Ismailia Associations for the purpose of reviewing Rites, Rituals and Ceremonies to take place.

2.3 Basic Rites, Rituals and Ceremonies agreed upon by all Associations to be practised in all relevant areas as far as possible.

2.4 The exercise of implementing any changes in the Rites, Rituals and Ceremonies agreed upon by all Associations to be carried out discreetly, and the fundamental perspective to be highlighted when explanations are to be given in respect of such changes. In this respect, the Ismailia Associations


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to agree in advance upon a common approach, and the Jamat's Mukhi/Kamadia and Waezeen to be briefed in advance about the proposed changes.

Furthermore, Mowlana Hazar Imam's guidance was sought on certain specific practices, pursuant to which the following was RESOLVED:

2.5 Chanta:

'Abe Shafa' not to be used for the purpose of Chanta. Water for this purpose to be prepared through the recitation of the Du'a of "Nade Ali" by the Mukhi or Kamadia.

2.6 Mahadin Chanta:

It is the sole prerogative of Mowlana Hazar Imam to administer "Mahadin Chanta" to a living person. However, for practical reasons, the Mukhi or Kamadia may administer this Chanta to a deceased person.

2.7 Idd Namaz:

Until such time as the results of the research to be made by scholars become available, Idd Namaz as being presently recited in various areas to continue. The specific issues of incorporating Mowlana Hazar Imam's name and the Kalima in the Idd Namaz to be discretionary for the present, and the same to be recited on the basis of specific circumstances in any given area.


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H. H. THE AGA KHAN SHIA IMAMI ISMAILIA ASSOCIATIONS
CENTRAL CO-ORDINATING OFFICE

Co-ordinator's Office:
P. O. Box 40894
NAIROBI.

Telephone: 27369
Telex: 22196
Cable: SUPREME

# E R R A T U M

Re: REPORT OF THE ISMAILIA ASSOCIATION CONFERENCE

PARIS - APRIL, 1975

Resolution 2.8 : Festivals to be observed by the Jamat

"Imamat Day" to be added to the list of Festivals.

This was inadvertently omitted from the list appearing on page 12 of the report.



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2.8 Festivals to be observed by the Jamat:

The following festivals to be observed by Jamats throughout the world:

Id-uz-Zoha
Id-e-Ghadir
Navroz
Id-e-Miladun Nabi
Hazrat Ali's Birthday
Mi'raj
Lailtul-Qadr
Id-ul-Fitr
Hazar Imam's Birthday

2.9 "Nandi":

In view of the tradition underlying "Nandi", and taking into consideration the significance attached to it by members of the Jamat, this custom to continue. However, care to be taken to ensure that such continuance does not inconvenience prevailing indigenous norms in the new areas of the Jamat's settlement; this may be done through measures such as the proper packing of food for "Nandi".

2.10 "Sukrit":

In view of the tradition underlying "Sukrit" and of its significance, distribution of "Sukrit" at the 'Ghat-Paat' to continue; sweets may only be distributed if practical difficulties are encountered in the preparation and distribution of "Sukrit".


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2.11 Instrumental accompaniment during recitation of Ginans:

The recitation of Ginans in Jamatkhana to continue without instrumental musical accompaniment. The issue of musical accompaniment during recitation of Ginans at pre-arranged gatherings outside the Jamatkhana premises, to be considered on a case by case basis jointly by the Ismailia Association and the National/Federal Council of the area concerned, provided that the gathering is restricted to members of the Jamat and that due decorum and dignity befitting the sanctity of Ginans are observed.

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## 3. RESEARCH ACTIVITIES

### 3.1 The Institute of Ismaili Studies

After a review of the recommendations of the Nairobi Conference, and pursuant to Mowlana Hazar Imam's guidance, the following was RESOLVED:

3.1.1. A Research Centre to be created in London for the purpose of studying and projecting in a valid scholastic manner the spiritual, intellectual and cultural heritage of Ismailism in particular within the context of Islam as a whole.

3.1.2. The centre to be known as the "Institute of Ismaili Studies".

3.1.3. The Institute's functions to be as follows:

(i) undertake original research on scholastic lines with a view to:

(a) compiling basic reference works for research purposes.

(b) inquiring into the origins and evolution of the external aspects of our religion.

(c) throwing light on obscure points in our knowledge of Ismaili and Islamic philosophy and history.

(d) preparing critical editions of Ismaili manuscripts.


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(ii) accept research assistants to be attached to the Institute.

(iii) guide Ismaili students doing research on Ismailism in other educational establishments.

(iv) assist in the task of re-framing the whole structure of religious education in the Jamat, so as to give it a strong spiritual and intellectual bias.

(v) assist the various Ismailia Associations in organising training courses for Religion Teachers and Waezeen.

(vi) assist in the task of providing basic material for religious text-books and handbooks.

(vii) translate books and learned articles on Islamic, Ismaili and allied subjects, into languages more familiar to Ismaili Jamats.

(viii) have an active publishing policy whereby works on Ismailism and related subjects, including doctoral theses, learned articles and manuscripts are published. This is to include publication of original works and the re-publication of other standard works, such as those of Dr. Ivanow.

(ix) edit and publish an academic journal of Ismaili studies.


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(x) establish, organise, develop and maintain systematically a central library of primary and secondary sources, learned material, books, manuscripts, microfilms, microfiches, learned journals and periodicals; and establish a centralized Ismaili archives of works related to Ismaili studies and provide counselling to other Ismailia Association libraries.

(xi) provide informative and well-written academic or feature articles on Ismailism to other Ismaili and non-Ismaili periodicals and journals.

(xii) represent the Ismaili view-point and read papers on Ismaili studies at national and international conferences.

(xiii) convene and organise periodically international conferences of Ismaili studies in different centres of the Ismaili world, to coincide with the commemoration of an appropriate event in Ismaili history.

(xiv) organise a Museum for the preservation and collection of cultural, historical, archaeological, numismatic and other artefacts of our heritage.

(xv) provide visiting Professors to other institutions of higher learning.


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(xvi) arrange study tours for and workshops by research scholars.

(xvii) develop a scholarship and counselling programme for potential students in Ismaili and Islamic studies.

(xviii) establish and consolidate fruitful relationships with individual scholars and institutions of academic learning in related fields, and whenever possible, have them provide lectures or series of lectures to the Institute, which may be either public or private.

(xix) assist Ismailia Associations in tracing the origins and basis of our tenets and practices.

(xx) motivate Ismaili students, at the post-graduate level, to join the Institute on completion of their studies.

(xxi) provide refresher courses on a short-term basis for Al-Waez and Religion Teachers.

3.1.4 The Institute to be governed by a Board of Governors under the Chairmanship of Mowlana Hazar Imam, and to be composed of the following:

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(i) Count Sir Eboo Pirbhai.
(ii) Mr. Michael Curtis.
(iii) One member of the faculty.
(iv) Other Jamati leaders to represent various areas of the Jamat's residence - to be appointed by Mowlana Hazar Imam.
(v) Any other person to be appointed at the discretion of Mowlana Hazar Imam.

3.1.5 The Board of Governors to meet at least twice a year, or more frequently, if necessary.

3.1.6 The faculty members of the Institute to consist of Ismaili scholars who have achieved a certain level of excellence in their respective fields of studies relevant to Islam, Ismailism and allied subjects.

3.1.7 An Executive Officer to be appointed as soon as possible, to undertake all the initial ground-work for the creation of the Institute and thereafter to continue as its senior administrative officer, working under the direction of the Board of Governors.

3.1.8 The Institute to seek affiliation with one or more of the following institutions:

(i) London University (U.K.)
(ii) University of Brussels. (Belgium)
(iii) Harvard University (U.S.A.)
(iv) McGill University (Canada)

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(v) Peshawar or Islamabad University (Pakistan)
(vi) American University of Beirut (Lebanon)
(vii) Meshed or Teheran University (Iran)
(viii) University of Tunis (Tunisia)
(ix) Sorbonne (France)
(x) University of Naples (Italy)

3.1.9 Such affiliation to be reviewed from time to time, and to take account of changing academic standards at various centres of higher learning.

3.1.10 Finance for the creation of the Institute to be organised from the following sources:

(i) Mowlana Hazar Imam
(ii) Aga Khan Foundation
(iii) Jamati contributions.

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3.2 Ismaili History

Pursuant to Mowlana Hazar Imam's guidance, it was RESOLVED that efforts in the area of Ismaili history be motivated by the following:

3.2.1 To carry out a scruplous search of the historical development of Islam and Ismailism, in an empirical spirit and based on primary sources.

3.2.2 To simultaneously conduct a parallel study of the history of ideas in Islam and Ismailism.

3.2.3 Where specific events in Ismaili history have been either distorted or misrepresented, to attempt an elaboration of the Ismaili interpretation of such events on the basis of authentic historical methodology.

3.2.4 In our history of ideas, to trace back to their roots and to place in a proper chronological perspective certain motifs which are meant to convey symbolical rather than historical realities.

It was further RESOLVED that the Institute of Ismaili Studies to undertake, as a priority project, the task of compiling a substantial document of Ismaili history in the context of the above principles, and in so doing, to also consider the systematic exposition of factors such as Ismaili thought, art, literature and theology.


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3.3 Nooran Mubeen

After a review of the recommendations of the Nairobi Conference, and pursuant to Mowlana Hazar Imam's guidance, the following was RESOLVED:

3.3.1 The Nooran Mubeen no longer to be made available to the Jamat as a standard text-book of Ismaili history.

3.3.2 Notwithstanding the above, the Nooran Mubeen to remain as a document for research purposes.

3.3.3 Over a period of time, the compilation of a complete and elaborate document on Ismaili history to be undertaken by the Institute of Ismaili Studies.

3.3.4 For the purpose of meeting the immediate demand within the Jamat, the Ismailia Association for Pakistan to compile a short and concise text to serve as a standard history of our Imams.

3.3.5 In the absence of any other immediately available source, the Ismailia Association for Pakistan to base the proposed concise text on the Nooran Mubeen, leaving out the theological content thereof.

3.3.6 The said concise text to be made available in languages such as Urdu, Gujrati, English, French, Persian and Arabic.


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3.3.7 The Ismailia Association for Pakistan to circulate by 30th September, 1975, a draft of the first volume of the proposed text (dealing with the period of Ismaili history from the first to the 19th Imam) in Urdu and Gujrati, to all other Associations for comments and suggestions. Likewise, the second volume (dealing with the period of Ismaili history from the 20th Imam to the present Imam) to be circulated by the end of March, 1976. The full text to be ready for printing by 30th June, 1976.

3.3.8 The final text to be forwarded to the Co-ordinator by 31st July, 1976.

3.3.9 Special consideration to be given to the linguistic element in the material to be produced.

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## 4. RELIGIOUS EDUCATION

After a review of the recommendations of the Nairobi Conference, and pursuant to Mowlana Hazar Imam's guidance, the following was RESOLVED:

### 4.1 General

A department to be set up at the Headquarters of the Ismailia Association for Kenya, for the purpose of supervising the programme of preparing an overall plan for religious education comprising such factors as syllabi, teaching methods, manpower, basic text-books, night school programme, correspondence courses, audio-visual material, etc., along the following lines:

(i) The material to be made available in all the required languages as would be necessary for the Jamats in various countries.

(ii) The final material to be of a standard as would correspond with the requirements of the Jamat in various countries.

(iii) In addition to the actual content, the linguistic element in the material to be given special consideration before final printing is undertaken.


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(iv) The preparation of the material to incorporate a plan for teaching Arabic or, as a second choice, Persian as an oriental language, in addition to any vernacular language such as Gujrati and Urdu.

(v) The programme to devise methods of imparting religious education to all Ismaili children, whether in community-run schools, or in other schools; this also to apply to University students and other adult members of the Jamat generally.

4.2 Programme of preparing an overall plan

4.2.1 The programme to be carried out in two phases, viz:

Phase 1 : Preparatory
Phase 2 : Implementation

4.2.2 Phase 1 (Preparatory) to extend over the period 1st May, 1975, to 30th April, 1976. This phase to also cover many aspects of Phase 2 (Implementation) in the sense that the methodology of implementation to be determined at the same time as the material is being prepared. However, the complete programme for Phase 2 to be formalised upon completion of Phase 1.


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4.2.3 Phase 1 to be implemented in four stages as follows:

Stage 1:

Between 1st May and 15th July, 1975, the Ismailia Association for Kenya to collate information from all other Ismailia Associations pertaining to existing syllabi, manpower, basic text-books, etc.

Stage 2:

Between 16th July and 15th August, 1975, the Ismailia Association for Kenya to convene a meeting in Nairobi of the representatives of all Ismailia Associations; the following categories of personnel to be represented at this meeting:

(i) Scholar
(ii) Secular Teacher
(iii) Religion Teacher
(iv) Al-Waez
(v) Educationalist/Psychologist/Methods Expert
(vi) Syllabi Designer
(vii) Administrator
(viii) Audio-visual Expert
(ix) Any other, as required.

The meeting to carry out the following functions:

(i) Prepare an outline of syllabi based on the data collected by the Ismailia Association for Kenya.


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(ii) Prepare a basic outline of material required for teaching.

(iii) Work out a methodology for adoption of the proposed syllabi.

(iv) Prepare a time-table for re-allocation of experts/personnel.

(v) Prepare a detailed programme for correspondence courses.

(vi) Prepare a scheme for audio-visual aids.

(vii) Assign to individual Ismailia Associations the responsibility for preparing material for each of the above categories.

(viii) Determine the costing for the above.

Stage 3:

(i) Actual preparation of syllabi, etc., by individual Associations as assigned to them under Stage 2.

(ii) The Ismailia Association for Kenya to follow up the responsibilities assigned to individual Associations, and to collate all the material prepared by them.



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(iii) Preparation to be made by the Ismailia Association for Kenya for a second meeting (which would constitute Stage 4) in Nairobi, to finalise the completion of Phase 1.

Stage 4:

In May, 1976, the Ismailia Association for Kenya to convene a meeting in Nairobi, for the purpose of discussing and finalising the implementation aspect of this programme.

4.3 Progress Reports

4.3.1 The Ismailia Association for Kenya to submit progress reports to the Co-ordinator at three monthly intervals; copies thereof also to be sent to the Presidents of all Ismailia Associations and all National/Federal Councils.

4.3.2 The expenses for implementing the whole programme, which are estimated at £10,000, to be met through Mowlana Hazar Imam's grant.

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## 5. MISSION WORK AND MISSIONARIES

After a review of the recommendations of the Nairobi Conference, and pursuant to Mowlana Hazar Imam's guidance, the following was RESOLVED:

### 5.1 General

5.1.1 The term "Missionary" be replaced by "Al-Waez".

5.1.2 Urgent efforts be made to prepare new Waezeen, and these efforts be geared towards the creation of an "elite" class.

5.1.3 Urgent efforts be made to up-grade the level of education and proficiency of existing Waezeen.

5.1.4 These efforts be based on an assessment of the requirements for well-qualified and adequately-trained Waezeen, in different areas of Jamati settlement, to be determined on the basis of the specific lingua-franca of the various Jamats, such as English, French, Arabic, Persian, Urdu, Gujrati, etc.

5.1.5 A minimum acceptable level of education at which a person may be accepted for training be established.


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5.1.6 In creating an "elite" class of Waezeen, due consideration and importance be given to the need to stimulate suitable personnel to undertake this vocation, and to encourage such personnel to continue in it. This be done through initiating acceptable conditions of service in terms of remuneration, incentives, allowances, status, etc.

5.1.7 For the purpose of implementing immediately a number of the above resolutions, the existing Waezeen training centres in Karachi and Bombay be strengthened (details in Section 5.2(i) below).

5.1.8 A working committee be established to work on the creation of another high-calibre training programme at an international level and of international standards (details in Section 5.2(ii) below).

5.1.9 The proposed Institute of Ismaili Studies be involved in the preparation of Waezeen.

5.1.10 Upon the proposed Institute of Ismaili Studies becoming functional a programme be devised whereby Waezeen can undergo refresher courses and/or other special courses which would keep them abreast of latest advances and developments in the fields of Islamic, Ismaili and allied studies.


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5.2 Training Programme for Waezeen/Religion Teachers

(i) Immediate Strengthening and Utilization of Training Centres in Karachi and Bombay:

5.2.1 These two institutions to undertake a 2-year programme of training new Waezeen/Religion Teachers, primarily to cater for local needs.

5.2.2 The existing staff at these two institutions to be supplemented with additional personnel, to be recruited locally by the two respective Ismailia Associations (see chart for costing).

5.2.3 Provision to be made for additional books and equipment (see chart for costing).

5.2.4 30 students to be accepted for training at each respective centre (total 60), with their travelling expenses, boarding and lodging and other charges being paid for by each respective Association (see chart for costing).

5.2.5 Total cost for the two-year programme to be approximately £50,000 for Bombay, and £30,000 for Karachi (see chart for costing).



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(ii) The International Programme:

5.2.6 This programme to be based in London.

5.2.7 The scope of the programme to be the preparation of Waezeen and Religion Teachers of an international standard, initially in a limited quantity.

5.2.8 The initial student body to number 30 individuals, selected on the basis of quotas for each major area of Jamati settlement (see chart for details).

5.2.9 Minimum entry requirement to be B.A./B.Sc., or its equivalent.

5.2.10 Each course to be of two years' duration.

5.2.11 Courses to be patterned on College/University lines, and to include factors such as the theory of education and teacher training.

5.2.12 Suggested readings for the curriculum content to be as follows:

Islamic/Ismaili Studies
Philosophy
Languages
Psychology
Theory of Education
Comparative Religions
Current Affairs


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5.2.13 A working committee to be set up under the convenorship of the President of the Ismailia Association for the U.K., and to be composed of representatives from other Associations, at least one scholar, representatives from the Supreme Council for Europe, Canada and the U.S.A. and the respective Federal Councils for India and Pakistan, as well as from Iran and Syria.

5.2.14 The committee to operate within a time-frame of 180 days beginning from May, 1975, and to prepare a detailed plan for the above, to be submitted for Mowlana Hazar Imam's consideration by December, 1975. The committee to submit progress reports to the Co-ordinator at eight-week intervals.

5.3 Functions of Ismailia Associations in Waezeen activities:

(i) General:

5.3.1 All Waezeen activities to be centralised under the control of the Ismailia Association headquarters of any given area.

5.3.2 The Ismailia Association to ensure that due status and dignity are accorded to Waezeen.


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5.3.3 The Ismailia Association to work in consultation with local Councils and Mukhi-Kamadias in arranging regular Waez programmes for all Jamatkhanas in the area, utilising both paid as well as honorary Waezeen.

5.3.4 The Ismailia Association to ensure that all Waezeen, whether paid or honorary, confine the content of their Waez solely to religious matters.

5.3.5 The Ismailia Association to ensure that all visiting Waezeen, whether paid or honorary, wishing to preach in its area of jurisdiction, are in possession of a Waez certificate and an appropriate letter of authority from their respective home Association.

5.3.6 The Ismailia Associations to generally co-operate with each other in arranging exchange programmes for Waezeen, thus on the one hand exposing Waezeen to larger and more varied audiences and on the other hand exposing the Jamat to a variety of Waezeen.

5.3.7 The Ismailia Associations to consult and liaise with the respective Federal/National Councils in fulfilling their functions.


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(ii) Training and Maintenance of Standards:

5.3.8 The Ismailia Association to arrange refresher courses, seminars, lectures, etc., for paid as well as honorary Waezeen.

5.3.9 The Ismailia Association to create and control an adequate reference library and a department for special aids for use by Waezeen, which would include audio-visual material, secretarial services, stationery, etc.

5.3.10 The Ismailia Association to encourage the concept of self-betterment in Waezeen, and in so doing to create a system of periodic tests and checks.

5.3.11 On the basis of the above, the Ismailia Association, in consultation with the appropriate higher Council, to institute a system of registering and certifying all Waezeen, whether paid or honorary.


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(iii) Organization and Terms of Service:

5.3.12 As far as possible, each Ismailia Association to have on its staff an Al-Waez to assist the President in co-ordinating and up-grading Waezeen activities, through measures such as:

(1) maintenance of proper and periodically up-dated records of all Waezeen in the area, both paid and honorary. In the case of paid Waezeen, such records to include details of their terms of service.

(2) assigning Waez duties to all Waezeen.

(3) preparing programmes, for Waezeen proceeding on duty, also adequately briefing such Waezeen on particular issues to be treated in areas to be visited.

(4) receiving regular reports from Waezeen.

(5) on the basis of the above, and of independent reports, setting up a system of evaluating the record and performance of each Al-Waez.

(6) maintenance of a record of centres of the Jamat's residence in the area, with details of any special circumstances prevailing in any such centre.


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(7) advising and briefing visiting Waezeen.

(8) organizing regular meetings of all Waezeen for the exchange of information and views.

(9) working out a common approach to various issues, to be adopted by all Waezeen in the course of their work.

5.3.13 In the absence of an Al-Waez to assist in the above tasks, the President of the Ismailia Association to arrange for a suitable person to be assigned these duties.

5.3.14 On the basis of the evaluation system suggested in (5) above, the Ismailia Association to work out a scheme for promotion, increments, incentives and fringe benefits for paid Waezeen.

5.3.15 The Ismailia Association to establish a system of reimbursing legitimate expenditure on transportation, etc., incurred by Waezeen who are required to travel in the course of their duties.


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## TRAINING OF WAEZEEN AND RELIGION TEACHERS

(2-Year Programme)

### ANNUAL EXPENDITURE SCHEDULE (Estimate)

| | INDIA | PAKISTAN | LONDON |
|---|---|---|---|
| Intake of Students | 30 | 30 | 30 |
| | Rs. | Rs. | £ |
| Salaries: 1 Supervisor | 24,000 | - | - |
| Part-time Lecturers | 72,000 | 14,000 | - |
| 1 Full-time Teacher/ Supervisor | - | - | 5,000 |
| 4 Full-time Teachers | - | - | 16,000 |
| 3 Part-time Teachers | - | - | 6,000 |
| Secretarial | - | - | 3,000 |
| Travelling | - | 20,000 | 6,000 |
| Boarding & Lodging | 270,000 | 50,000 | 22,000 |
| Stipend | 90,000 | 114,000 | 16,000 |
| Books | 20,000 | 60,000 | 4,000 |
| Rental of premises | - | - | 12,000 |
| Miscellaneous | 24,000 | 42,000 | 10,000 |
| | Rs. 500,000 | Rs. 300,000 | £100,000 |
| Total Cost for One Year: = | £25,000 | £15,000 | £100,000 |
| Total Cost of the Programme (2 years) : | £50,000 | £30,000 | £200,000 |

| Cost per student: | 1-year £ | 2-years £ | No. of Students | Total Cost (2-years) £ |
|---|---|---|---|---|
| INDIA | 835 | 1,670 | 30 | 50,000 * |
| PAKISTAN | 500 | 1,000 | 30 | 30,000 |
| LONDON | 3,335 | 6,670 | 30 | 200,000 * |
| | | | | 280,000 |


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Students to be drawn from:

| | | |
|---|---|---|
| INDIA: | 30 | from all over India. |
| PAKISTAN: | 20 | from all over Pakistan |
| | 10 | from Iran and Malaysia |
| | 30 | |
| LONDON: | 4 | from United Kingdom |
| | 4 | from Europe |
| | 4 | from Canada |
| | 3 | from U.S.A. |
| | 4 | from Syria |
| | 4 | from Pakistan |
| | 4 | from India |
| | 3 | from Africa |
| | 30 | |


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## 6. PUBLICATIONS

After a review of the recommendations of the Nairobi Conference, and pursuant to Mowlana Hazar Imam's guidance, the following was RESOLVED:

6.1 Publications by Ismaili individuals and institutions:

6.1.1 Publications by Ismaili individuals on matters involving the Ismaili community, its beliefs, practices, traditions and history, to be subject to the relevant articles in the Holy Constitution.

6.1.2 Ismaili researchers to inform the Ismailia Association of their respective area about the publication of any of their scholarly texts or papers on the Ismaili faith, in order to ensure close liaison between the Association and the researchers.

6.1.3 Books, cassettes and any other material of a religious nature to be sold in Jamati premises only under the control of the Ismailia Association. The Jamat to be advised not to support such material being sold otherwise.

6.1.4 In the case of publications by individuals which are in contravention of relevant Articles of the Holy Constitution, the Ismailia Association to bring such publications to the attention of the National/ Federal Council of the country concerned, so that suitable action may be taken.


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6.1.5 Any Ismailia Association intending to undertake the re-printing of publications brought out by their counterparts elsewhere, must obtain prior consent and approval of the original publisher.

6.1.6 The Ismailia Associations to take appropriate action to discourage individuals, Ismaili or non-Ismaili, from printing the photograph of Mowlana Hazar Imam on items such as festival cards, calendars, etc.

6.1.7 The Ismailia Associations to liaise with their respective National/Federal Councils in the matter of publications, and to refrain from publishing material which deals with matters of a social, economic or political nature, which could be misinterpreted. This also to apply to the publication of such religious material as could be misinterpreted either within or outside the Jamat.

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6.2 Printing of FIRMANS

(i) Firmans of Mowlana Sultan Mohamed Shah:

6.2.1 The respective Ismailia Associations of Pakistan, India and Kenya to consult on the texts of the Gujrati translations of selected Firmans of Mowlana Sultan Mohamed Shah, compiled by the Ismailia Association for Pakistan in two volumes as GAWHAR-E-REHEMAT, Parts I and II, and thereafter to arrange for the completion of their printing at Karachi, Bombay and Nairobi by 11th July, 1975.

6.2.2 Likewise, after suitable consultations amongst the three Associations, the texts of selected Firmans already published as GEMS OF HEALTH, ROOHANI RAAZ and ROOHANI ROSHNI to be printed as necessary, and thereafter to be made available to the Jamats by 31st October, 1975.

6.2.3 Copies of selected Firmans of Baitul-Khyal, of Mowlana Sultan Mohamed Shah, which have been compiled by the respective Ismailia Associations for Pakistan and India, to be sent to all Ismailia Associations by the end of May, 1975, for subsequent circulation to Baitul-Khyal Mandlis.


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6.2.4 The Co-ordinator to request all communal bodies (Associations, National/Federal Councils, etc) to forward all Firmans, whether in manuscript, printed or any other form, of Mowlana Sultan Mohamed Shah, Mowlana Shah Hassanali Shah and Mowlana Aga Ali Shah, to the Ismailia Association for Pakistan by 31st December, 1975. These bodies also to request individual members of their respective Jamats, through suitable announcements, to make available any such material which may be in their possession.

6.2.5 The Ismailia Association for Pakistan to collate the material, prepare a bibliography and forward it to the Co-ordinator by 30th June, 1976.

6.2.6 The Co-ordinator to arrange for the transfer of the original material collected by the Ismailia Association for Pakistan, to the Institute of Ismaili Studies.

6.2.7 The Co-ordinator to include on the agenda of the next joint meeting of the Ismailia Association Presidents, the matter of further action to be taken in respect of this material.


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(ii) Firmans of Mowlana Hazar Imam approved for release:

6.2.8 The Ismailia Association of all other countries to send to the Ismailia Association for Pakistan by 30th June, 1975, copies of those Firmans of Mowlana Hazar Imam made since 1957, which have been approved by him for release, preferably with the original tapes where these are available.

6.2.9 The Ismailia Association for Pakistan to compile subject-wise texts of these Firmans and circulate them to the Presidents of all Ismailia Associations by 30th September, 1975.

6.2.10 Upon receiving these texts, each Ismailia Association to consult with its respective National/ Federal Council, as to their suitability for publication.

6.2.11 After consultation as per 6.2.10 above, the texts, with comments where necessary, to be returned to the Ismailia Association for Pakistan by 31st October, 1975.

6.2.12 The Ismailia Association for Pakistan to send the final draft texts to the Co-ordinator by 31st December, 1975.

6.2.13 The Co-ordinator to arrange for the printing of these Firmans for release to the Jamats by 31st March, 1976.



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6.2.14 The Ismailia Association for Pakistan to arrange for the final texts to be translated into Urdu, Gujrati and French (the latter two through the Ismailia Associations for India and Europe respectively) by 31st March, 1976, and for the translated scripts to be sent to the Co-ordinator.

(iii) Firmans of Mowlana Hazar Imam yet to be approved for release:

6.2.15 Texts of such Firmans to be sent to the Co-ordinator, together with the original tapes for verification of the transcriptions, by 30th June, 1975.

6.2.16 The Co-ordinator to submit to Mowlana Hazar Imam by 31st December, 1975, correctly transcribed texts of these Firmans for approval, and to seek guidance regarding their publication.

(iv) Future Firmans of Mowlana Hazar Imam:

6.2.17 Texts of Firmans which Mowlana Hazar Imam may make hereafter, to be correctly transcribed by the Ismailia Associations, and after editing, in consultation with their respective National/ Federal Councils, to be forwarded to the Co-ordinator, together with the original tapes.


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6.2.18 The Co-ordinator to arrange the verification of the transcriptions and to submit them to Mowlana Hazar Imam for approval, at the same time seeking guidance regarding their publication.

(v) General:

6.2.19 Formal publication to be undertaken only of Firmans which are of a universal nature.

6.2.20 Care to be taken in the publishing of Firmans which, for political or other reasons, may be sensitive in certain countries. The Ismailia Associations, therefore, to consult their respective National/Federal Councils before publication of any Firmans is undertaken.

6.2.21 The Co-ordinator to arrange the circulation of the finally approved texts of Firmans to all Associations and National/Federal Councils.

6.2.22 The Co-ordinator also to arrange the circulation of printed volumes of the Firmans of Mowlana Sultan Mohamed Shah, mentioned under Items 6.2.1 and 6.2.2 above, to all Associations.

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6.3 Printing of GINANS

The classification of Ginans into three categories, viz:

Category 'A' : Ginans with no Hindu element
Category 'B' : Ginans with peripheral Hindu element
Category 'C' : Ginans which are rich in Hindu element

prepared by the Ismailia Association for India was considered, whereafter, pursuant to Mowlana Hazar Imam's guidance, the following was RESOLVED:

6.3.1 Ginans in Category 'A' to be compiled for printing by the Ismailia Association for India, and draft texts thereof to be sent to all Ismailia Associations by 30th June, 1975. After agreement amongst the Associations as to the texts of the Ginans and the model for printing, the final material to be printed by each of the Ismailia Associations for India, Pakistan and Tanzania, and to be made available to the Jamats by 31st August, 1975.

6.3.2 Ginans in Category 'B' to be studied on a case by case basis by the Ismailia Association for India and thereafter to be compiled for printing. The draft texts to be sent to all Ismailia Associations by 30th September, 1975. After agreement amongst the Associations as to the texts of the Ginans and the model for printing, the final material to be printed by the Ismailia Associations for India, Pakistan and Tanzania, and to be made available to the Jamats by 31st December, 1975.


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6.3.3 Notwithstanding the above, a compilation of all Ginans in Category 'B', in their original form, to be sent by the Ismailia Association for India to the Co-ordinator by 31st December, 1975, for subsequent transfer to the Institute of Ismaili Studies.

6.3.4 A compilation of all Ginans in Category 'C', in their original form, to be sent by the Ismailia Association for India to the Co-ordinator by 31st December, 1975, for subsequent transfer to the Institute of Ismaili Studies.

6.3.5 The respective Ismailia Associations for India and Pakistan to consult over the compilation for printing of selected verses from "Saloka", "Anant Akhado" and "Buj Niranjan" by 31st August, 1975. After agreement as to the texts and model for printing, the final material to be printed by each of the two Associations and to be made available to the Jamats by 31st December, 1975.

6.3.6 Each Ismailia Association undertaking the printing of Firmans and Ginans to be allowed a working capital of £3,000.

6.3.7 The Co-ordinator to arrange for the distribution to all other Associations, of copies of the printed volumes of the Ginans in Categories 'A' and 'B', as also of the selected verses from "Saloka","Anant Akhado" and "Buj Niranjan".


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## 7. ADMISSION INTO THE ISMAILI FAITH

After a review of the recommendations of the Nairobi Conference, and pursuant to further guidance from Mowlana Hazar Imam, it was RESOLVED that applications received from non-Ismailis wishing to embrace the Ismaili faith be considered in the light of the following general guide-lines:

7.1 In so far as is possible, it be established that the application is motivated by feelings of genuine commitment to the Ismaili faith rather than by factors such as merely marriage to an Ismaili spouse.

7.2 In considering each application with a view to determining the suitability or otherwise for the applicant's admission to the Ismaili faith, factors such as his general character and personal habits, his emotional background and his attitude to religion in general be considered.

7.3 The applicant's familiarity with, and commitment to, the principles of Islam and Ismailism be determined.

7.4 In dealing with applications, the primary concern be that the stability and equilibrium of the Jamat are safeguarded.

7.5 The response to all applications, whether in the affirmative or negative, be quick.

7.6 Each application be considered according to individual merits.



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7.7 Taking account of the factors stated above, the response be sympathetic as far as possible.

7.8 A comprehensive course in Islam and Ismailism, to be undertaken by people entering the Ismaili faith, be prepared as part of the overall programme of religious education.

7.9 Once a person is admitted to the Ismaili faith, he be treated, in all respects, as an Ismaili, without any discrimination whatsoever.

7.10 Notwithstanding the above, the situation be avoided whereby fresh entrants to the Ismaili faith undertake commitments, or are given responsibilities, which they either do not understand or appreciate. In this context, a period of three years be allowed to elapse before such individuals are considered for entry into any Mandli.

7.11 In general, the attitude towards applicants and those who are accepted into the Ismaili faith, be one of tact, consideration and sympathy.

7.12 The relevant Councils be required to keep a record of Ismailis marrying non-Ismailis to ensure that, in the event of future difficulties, the interest of any offspring could be safeguarded.


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## 8. ROLE AND STATUS OF ISMAILIA ASSOCIATIONS

On the basis of the recommendations of the Nairobi Conference, and pursuant to further guidance received from Mowlana Hazar Imam, the following was RESOLVED:

8.1 Nomenclature:

All Ismailia Associations to incorporate the name "His Highness The Aga Khan" in their nomenclature, and to use Mowlana Hazar Imam's crest on their stationery.

8.2 Extension of Participation:

In areas where no Ismailia Associations exist, such as Iran, Syria, Afghanistan, etc., any other committees or bodies established for the purpose of carrying out responsibilities similar in nature to those of the Ismailia Associations, be invited to participate in future Ismailia Association Conferences.

8.3 Functions of the Ismailia Associations:

8.3.1 The Ismailia Associations to be responsible for the dissemination of religious knowledge and awareness in the Jamat.

8.3.2 The Ismailia Associations to be responsible for the promotion of Waezeen activities.


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8.3.3 In the matter of Jamati religious rites, rituals and ceremonies, the Ismailia Associations to guide the Mukhi-Kamadia on the basis of Mowlana Hazar Imam's guidance.

8.3.4 The Ismailia Associations to be responsible for publications of a religious nature, and to work under the supervision of the National/Federal Councils in this matter.

8.3.5 In carrying out all their functions and responsibilities, the Ismailia Associations to remain in close consultation with the National/Federal Councils.

8.3.6 All Ismailia Association activities to be co-ordinated internationally through regular meetings and conferences, under Mowlana Hazar Imam's guidance and through the Co-ordinating Office created for this purpose by Mowlana Hazar Imam.

8.4 Review Meetings and Conferences :

8.4.1 Zonal Meetings:

(i) Ismailia Association Presidents and/or Representatives to meet on a zonal basis, at least once every year, for the purpose of reviewing the progress made in various areas of activity and to discuss


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matters of mutual interest. The zones agreed upon are:

(a) North America (USA and Canada)

(b) Europe (Europe and the UK)

(c) South East Asia and the Middle East (India, Pakistan, the Middle and Far East, etc)

(d) Africa

(ii) Each initial zonal meeting to be convened by the under-mentioned, who will also prepare the agenda:

(a) North America Zone:
Ismailia Association for Canada.

(b) Europe Zone:
Ismailia Association for the UK.

(c) South East Asia/Middle East Zone:
Ismailia Association for India.

(d) Africa Zone:
Ismailia Association for Kenya.

(iii) Details in respect of subsequent zonal meetings to be decided during the first meeting.

(iv) Minutes of all zonal meetings to be circulated to Ismailia Associations throughout the world and to the respective National/Federal Councils, as well as to the Co-ordinator.


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8.4.2 Joint Meetings:

The Presidents and/or Representatives of all Ismailia Associations throughout the world, together with delegates representing other bodies as stated in 8.2 above, to meet at least once in every two years. These meetings to be convened by the Co-ordinator of Ismailia Association activities, who will also prepare the agenda. Minutes of these meetings to be circulated to all Ismailia Associations and to National/Federal Councils.

8.4.3 Meetings with Mowlana Hazar Imam:

Requests for review meetings with Mowlana Hazar Imam, if and when required, to be made on the basis of discussions at the above-mentioned joint meetings.

8.5 Co-ordinating Office:

A Co-ordinating Office to be established in Nairobi under the general supervision of Count Sir Eboo Pirbhai's organization, for the purpose of co-ordinating the follow-up of all Ismailia Association programmes. Mowlana Hazar Imam has appointed Rai Eqbal Rupani as the Co-ordinator responsible for the office.

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RESPONSIBILITY CHART

| Nature of Task | To be undertaken by | Date of Completion |
|---|---|---|
| **REVIEW OF FUNDAMENTAL CONCEPTS AND BELIEFS** | | |
| Spiritual Aspects of Ismailism: | | |
| 1. To make accessible to the Jamat, in a comprehensible form, literature and theological material relating to spiritual aspects of Ismailism. | Institute of Ismaili Studies | - |
| 2. To equip members of the Jamat with tools of comprehension through lectures and other appropriate methods for this purpose. Investigate these other methods. | Various Ismailia Associations | - |

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| Nature of Task | To be undertaken by | Date of Completion |
|---|---|---|
| **RELIGIOUS RITES, RITUALS AND CEREMONIES** | | |
| 1. To prepare notes to explain the changes agreed upon. | Ismailia Associations for Pakistan/India/Kenya/Tanzania | 31st August, 19 |
| 2. To hold consultation meetings between Ismailia Associations. | See Section VII | - |
| **RESEARCH ACTIVITIES** | | |
| 1. To compile a substantial document of Ismaili history. | Institute of Ismaili Studies | - |
| 2. To compile a short and concise text of Ismaili history to replace the 'Nooran Mubeen'. | Ismailia Association for Pakistan | 31st July, 1978 |
| 3. To recruit an Executive Officer for the Institute of Ismaili Studies. | Co-ordinator | At Mowlana Ha<br>Imam's discreti |
| **RELIGIOUS EDUCATION** | | |
| 1. To prepare an overall plan | Ismailia Association for Kenya | May, 1976 |

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| Nature of Task | To be undertaken by | Date of Completion |
|---|---|---|
| **V MISSION WORK AND MISSIONARIES** | | |
| 1. To strengthen existing training centres in Karachi and Bombay. | Ismailia Associations for Pakistan and India | Immediate |
| 2. To prepare an International programme for the training of Waezeen and Religion Teachers. | Ismailia Association for U.K. | December, 1975 |
| **PUBLICATIONS** | | |
| Printing of Firmans: | | |
| 1. To print Mowlana Sultan Mohamed Shah's Firmans: | | |
| Gawher-e-Rehmat | Ismailia Associations for Pakistan/India/Kenya | 11th July, 1975 |
| Gems of Health ) Rcohani Raaz ) Roohani Roshni ) | | 31st October 19?? |
| 2. To prepare a Bibliography of Firmans of Mowlana Sultan Mohamed Shah, Mowlana Shah Hassanali Shah and Mowlana Aga Ali Shah. | Ismailia Association for Pakistan | 30th June, 197? |

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| | Nature of Task | To be undertaken by | Date of Completion |
|---|---|---|---|
| | Printing of Firmans (contd) | | |
| .. | To compile for printing of Firmans of Mowlana Hazar Imam (those approved for release) | Ismailia Association for Pakistan | 31st December, 19 |
| 4. | To arrange for printing of (3) above. | Co-ordinator | 31st March, 1976 |
| 5. | To translate into Urdu, Gujrati and French of (3) above. | Ismailia Association for Pakistan | 31st March, 1976 |
| 6. | To send to the Co-ordinator, transcripts of Mowlana Hazar Imam's Firmans (yet to be approved for release), together with original tapes. | All Ismailia Associations | 30th June, 1975 |
| 7. | To send to Mowlana Hazar Imam, correctly transcribed texts of Firmans as per (6) above. | Co-ordinator | 31st December, 19 |

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| | Nature of Task | To be undertaken by | Date of Completion |
|---|---|---|---|
| | Printing of Ginans: | | |
| 1. | To compile for printing Category 'A' Ginans | Ismailia Association for India | 30th June, 1975 |
| 2. | To print Category 'A' Ginans | Ismailia Associations for India/ Pakistan/Tanzania | 31st August, 197 |
| 3. | To compile for printing Category 'B' Ginans | Ismailia Association for India | 30th September, 1 |
| 4. | To print Category 'B' Ginans | Ismailia Associations for India/ Pakistan/Tanzania | 31st December, 1 |
| 5. | To despatch Category 'B' Ginans, in their original form, to the Co-ordinator. | Ismailia Association for India | 31st December, 1 |
| 6. | To despatch Category 'C' Ginans, in their original form, to the Co-ordinator. | Ismailia Association for India | 31st December, 1 |
| 7. | To compile and print selected verses from "Saloka", "Anant Akhado" and "Buj Niranjan". | Ismailia Associations for India and Pakistan | 31st December, 1 |

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| Nature of Task | To be undertaken by | Date of Completion |
|---|---|---|
| **ROLE AND STATUS OF ISMAILIA ASSOCIATIONS** | | |
| **First Zonal Meetings:** | | |
| 1. To convene North America Zone Meeting | Ismailia Association for Canada | Not later than 30th June, 1976 |
| 2. To convene Europe Zone Meeting | Ismailia Association for U.K. | -do- |
| 3. To convene S.E. Asia/Middle East Zone Meeting | Ismailia Association for India | -do- |
| 4. To convene Africa Zone Meeting | Ismailia Association for Kenya | -do- |
| **First Joint Meeting:** | | |
| To convene International Ismailia Association Conference | Co-ordinator | Not later than 30th June, 1977 |